Box 41/16

AN ANSWER

To a book called

A JUST DEFENCE AND VINDICATION

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Of Goſpel-Miniſters, and Goſpel-Ordinances; put forth by *J. G.* In which he pretends an Anſwer to *E. B*'s. *Tryal* of the *Miniſters*, and other things againſt the *Quakers*.

But on the contrary hath manifeſted, that he is altogether Ignorant of the *Goſpel-Miniſtry* and *Ordinance*, as will appear to him that reads this *Anſwer*, with deſire to underſtand the Truth; and ſo to receive Satisfaction.

And inſtead of clearing the Truth in any Particular, he hath falſly charged *God, Chriſt*, the *Holy Spirit*, the *Primitive Churches* and the *Quakers*, with ſuch things of which they were never any of them guilty, as will appear in the following Teſtimony.

Given forth from him who deſires the Edification and Satisfaction of all in the things appertaining to the Kingdom of God,

RICH. HUBBERTHORN.

The workers of iniquity have no knowledge, there is no faithfulneſs in their mouth, their inward part is very wickedneſs, Pſa. 59. *and with their words they ſhew forth the ſame.*

London, Printed for *Robert Wilſon*, at the Sign of the *Black-ſpread-Eagle* and *Wind-Mill*, in *Martins le Grand*, 166c.

An Answer to the Priests Defence.

WHatsoever is written or acted against the Truth, and those that walk in it, is but a fulfilling of the Scripture of Truth, which saith, *The way of the wicked is darkness, and they know not at what they stumble*, Prov. 4. 19. Although the stumbling-stone be the *Light*, the *Foundation* of many generations; in rejection of which many go about to build and would be approved, one of which I shall here mention.

John Gaskin, who would Defend and Vindicate the *Priests*, their *Preaching*, *Practice* and *Maintenance*, though contrary unto *Christ* his *Apostles*, his *Light* and his *Words* declared in Scripture, as will appear.

And first, That his Testimony may be received, he begins in an appearance of faigned humility, and begging of Pardon for his slips and impertenences and rudeness of stile, used against the *Quakers*, saying, *his work is not with eloquency, nor humane Arts.*

In the Examination of which, we do find that he hath often slipped, and used much impertenency of speech and rudeness of stile, and neither Eloquency, Spirituality or true Humanity in his works, many of which being so plainly seen to all, is accounted not worth Printing again; but somthing here is mentioned, by which all the other may be Compared and Judged.

Again, divers Reasons are alleadged as a cause of Printing *J. G. his Defence of the Priests*, first he saith, *The great Malice and Envy against the Ministers, and the many Letters and Printed Books sent by* Quakers, and *the great growth and encrease in Errors, and because many of his old Friends and Acquaintance are* (as he saith) *seduced from the Church, and to strengthen such as are wavering through ignorance and weakness, and to clear himself*, &c. *and that it might be seen & come into many hands.*

Answ. He that would accomplish those things before named, to wit, subdue Malice and Envy, and Errors, and instruct the ignorant, and him that is out of the way, and strengthen the weak, he must be such a one as is led by the Spirit, and walks in the Light of Christ, which is so much hated and contemned by *Priests* and their *Defenders*; that first those things may be subdued in themselves, and then *Ministers* against them in others; but none of those things can be done by that spirit which hath ruled in *J. G.* but that his latter Reasons, which he saith, moved him to Print, may be fulfilled; that is, *That it may*

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be ſeen, and come into many hands; and that to thy own ſhame, when they read and conſider thy unlearned Lodgick, wherein thou goeſt to prove, that it is not ſufficient to bring us to Heaven to be freed from ſin; for thou ſaiſt, *A Horſe hath no ſin*, and ſo by thy compariſon a man without ſin, is but as a Horſe; ſo that thou haſt truly ſaid, *Thy work is without Eloquence or Humane Art:* but ſeeing thou haſt taken in hand to put things to publick view, in thy next prove, who thoſe men are upon the Earth that are without ſin, & are not ſufficient for the Kingdom of Heaven; and whether was it any thing that did ſeparate man from God, but ſin? And was not *Chriſt* onely made manifeſt *to take away ſin?* And is not man perfectly Righteous, when his ſin is taken away and made the Righteouſneſs of God in him, Which takes it away, to wit, the *Lamb* of God, which all the *Nations* of them that are ſaved, muſt walk in his Light? and it is thoſe that hate the Light, and is againſt freedom from ſin, that have no underſtanding of the *Myſteries* of *God*, which is like the *Horſe* or *Mule*, whoſe mouth muſt be held with Bit and Bridle, and are like the Beaſt that periſh; but they that are freed from ſin, are not ſo, neither is the *Horſe* their Compariſon; but herein thou haſt ſhamed thy ſelf and thy *Miniſters*, that they ſhould be ſo ignorant, as neither to teach thee better Doctrine before thou didſt *write*, nor correct thee when thou hadſt *written*; but to ſuffer ſuch a thing to appear in this *Nation*, where Light is broken forth, that the ſtate of freedom from ſin, is no better than the ſtate of a *Horſe*; but as the Scriptures ſaith, *Your folly ſhall be made manifeſt unto all men*; which Scripture is daily fulfilling, and we are ſatisfied in it.

Again, to vindicate the Prieſts of *England* to be Miniſters of the Goſpel, thou bringſt many Scriptures, whereby thou wouldſt prove them to be lawfully called, though they be out of the Power of God, and want the Power of that which they teach, page 7.

As the ſons of Eli (thou ſaiſt) *were lawful Prieſts, though they were wicked men*; and this is a fit compariſon, as thou may read in the firſt of *Samuel.*2. 12. Now the *ſons* of *Eli* were *ſons* of *Belial*, they knew not the Lord; and ſo according to this, thou haſt rightly compared the *Prieſts*; for though they have the name of being called, yet know they the *Lord* no more than the *Sons* of *Belial* did.

Again in the ſame page thou ſaiſt, *The Scribes and Phariſees were called to teach, and* Judas *was a true Apoſtle*; from which thou wouldſt prove the *Call* of the *Prieſts* to be a true *Call* to the *Miniſtry*.

Anſw. If the *Prieſts* did *Miniſter* as truly as the *Scribes* and *Phariſees* did; that is, read or ſpeak the *Scriptures* truly, then thou migheſt

exhort the People, to do as the *Priests* say, but not to do as they do; but seeing that they do not truly speak the *Scripture*, but by consequences pervert it, as thou hast done in thy Book; it is not therefore a good Doctrine, to bid the People either do as they say, or as they do, because they both say falsly & do falsly; and as for thy comparing of them to *Judas, as for his being called and receiving part of the Ministry*; that, they are not like unto him in, because as yet they have no part nor lot in that matter; but for his Treachery and Covetousness, bearing the Bag, and betraying the Lord of Life, for pieces of money, in that, they may be compared to him.

But thou saist, *The wickedness of the Person doth not disanul his Office, being lawfully called thereunto, until he be degraded from that Office*; And to prove it, thou bring'st several Scriptures, as *Ezekiel* 34. 3. where the *Shepheards* eat the Fat and cloath with the Wool, and did not feed the Flock; *Esa.* 56. 10, 11. *They are dumb Dogs that cannot bark, sleeping, lying down, loving to slumber, they all look to their own way, every one for his gain from his Quarter, come ye* (say they) *I will fetch Wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant*; and these, saist thou, were truly called.

From which Example your *Ministers*, as thou thus provest, are lawfully called to the work of the *Ministry*; but when these *Ministers* and People read thy Book, they will not much commend thee for such a Defence for them; But how dost thou prove that those before mentioned were lawfully called unto the work of the *Ministry*, being wicked Persons? But when thou read'st the Scripture over again, thou maist see that those are such as the *Lord* said, *did run and he sent them not, and said, the Lord saith, when he had not spoken unto them*, Jer. 14. 14. Now in this Vindication, thou hast not done any thing of that pretented confuting *E. B.* his Book called *A Just and Lawful Tryal of the Ministers and Teachers of this Age*; but hast rather confirmed it, for he truly compared them unto those spoken of before mentioned, and thou hast compared them, as to the *sons* of *Eli*, which were *sons* of *Belial*, and knew not God; and so his Book yet stands in force (for a Tryal to such) *unanswered*.

And again as for thy pleading for Tythes for such as are like the *sons* of *Belial*, thou hast no *Precept*, *Practice* nor *Example* in Scripture to plead for such a thing, neither as such, nor as the *Ministers* of *Christ*. And whereas thou mention'st, *Act.* 4 and *Act.* 5. and 1 *Cor.* 9. 4, 5, &c.

These Scriptures speak nothing of *Tythes*, nor of any *Maintenance* to the *Ministry*; but onely how that when *they had planted a Vineyard*,

they

they might eat of the fruit; *and when they had gathered a Flock*, *might eat of the milk*; *and when they had ſown ſpiritual things* (amongſt a people) *they had power to eat and power to drink*; and ſo it was ordained that *they who Preached the Goſpel ſhould live of the Goſpel*; but it was not ordained that thoſe who Preached the *Goſpel*, ſhould live by forced *Maintenance*, or by making *Merchandize* of mens Goods and Eſtates, of which the *Prieſts* in *England*, for which thou writeſt this Defence, are guilty.

Again, thou goeſt about to Defend the *Prieſts ſprinkling of Infants*, ſaying, *It is a Sign or Seal of Salvation*, page 64.

Anſw. If this be true that all Children thus ſprinkled with water, *have the Seal of Salvation by the Reſurrection of Jeſus Chriſt*, *& are by this Baptiſm made partakers of Grace*, *and United into the Church as Members of the Church*; Why do you ſay both *Prieſts* and *Profeſſors*, that there is no falling from Grace? have not many been ſo engrafted into the *Church*, and received that Seal, whom you now call *Heretick*s and *Deceivers?* why do you ſo confound one Principle with another, for we have been already ſo ingrafted into the *viſible Church*, and made partakers of that Grace, which you ſay, its impoſſible to fall from.

And thou bring'ſt *Calvins* words, which ſaith, *That although there be but a little water caſt upon our heads*, *yet notwithſtanding it is not a vain figure*, *for the Heavens are opened upon us*, *and God ſpeaks in it*, *as it were from Heaven*, *and Chriſt is there preſent with his blood*, *as Witneſſes of the uſage and operation of the Sacrament*, and ſaith, *Baptiſm is a Token and Proof of our Cleanſing*, *or a Seal and Character whereby God confirmeth unto us that all our ſins are cancelled and aboliſhed*, *and that they may never be rehearſed nor imputed.*

So then by this he that hath a little water caſt on his Head, he hears *God* ſpeak in it, and *Chriſt* being preſent with his blood, waſhes away all ſin; and this is a proof of his Cleanſing. So, why doſt thou and the Prieſts ſpeak and write againſt us, as being fallen from *Grace*, or departed from the *Truth*, ſeeing we have received as well as you, *the Seal of the Covenant and Proof of Cleanſing*; *and cannot fall from it*, if your Doctrine be true; but as for *Spinkling Infants*, thou haſt not brought one Scripture to prove it; but ſaiſt *Baxter* againſt *Tombes* hath proved it, and quoteſt *Calvin* and *Beza*, as if their words were plainer proof for thy purpoſe, then any Scripture; for there is no *Scripture* without invented conſequences, that is a precept for it; and when thou haſt wearied thy ſelf and canſt not prove it, thou ſaiſt, whatſoever may be proved from the *Scripture* by conſequence, to be the ſcope and meaning of the *Scripture*, is ſufficient proof, page 73.

Again,

Again thou askeſt us a queſtion, *To ſhew thee one Command or Example in the Scripture, for the Baptizing of thoſe that are growen up, whoſe Parents one or both were Chriſtians by profeſſing the Goſpel of Chriſt.*

Anſw. If thou knew the *Scriptures*, or didſt weigh thy own words, it would ſtop thee from asking ſuch fooliſh & unlearned Queſtions; for thou thy ſelf confeſſeſt, that thoſe which were growen up were *Baptized*, and that they had alſo received the *Holy Ghoſt* before they were *Baptized*; and as for them, or their *Parents*, being called Chriſtians by their Profeſſion, many *beleivers were* Baptiſed and followed *Chriſt*, before the name *Chriſtians* was given to them, as thou may read *Acts* 11. 26. that after much people was gathered, and ſo become *Churches*, they were firſt called *Chriſtians* at *Antioch*, ſo whatſoever their Parents were called by Profeſſion, that is nothing to that which thou art about to prove (*ſprinkling of Infants*) but to conclude thy proof for *Infants Baptiſm*, thou quotes *Rob. Brook*, who thou ſayſt *hath read more Eccleſiaſticall hiſtories to find out the riſe and beginning of Baptiſm of Infants in the Church of Chriſt then all the Quakers, and yet he could never find the beginning of it*; ſo here all this while thou haſt pleaded for that, which thou knoweſt not, who was the firſt *Author* of; and ſo thou haſt run out thy ſelf into meer ignorance: But that thou maiſt be informed & made wiſer than thy *Teachers*, & thy *learned Readers of Eccleſiaſtical Hiſtoryes*, I ſhall ſhew thee the beginning of that Baptiſm, and who firſt invented *Holy Water*, *In the reign of Pope Alexander, was Holy Water firſt invented, water mixed with ſalt, and by the ſaying of theſe words, we bleſs water mixed with ſalt among the people, that all men ſprinkled therewith may be Sanctified, and purified, and this we command all Prieſts to do, as* Plynny *writeth.*

And hereby thou mayeſt know the firſt *Father* or *Inventor* of this your *practiſe*; the *Pope* and not the *Apoſtles*, ſo when thon writes again do not ſo undervallew al the *Quakers*, as thou haſt done in this thy book, as to ſay *that they dare not read Latine Books, nor have read Hiſtories*, and thou ſayeſt, *we count it a ſinn for Miniſters to learn Latine:* But theſe are but falſe aſperſions, for we do not account it ſinn *to learn Latine, Greek*, or *Hebrew*, neither are we afraid to read them, but we ſo far do read and know them, that we have found out the *Prieſts* deceipt, by pretending that of the *Tongues* which they had *not*; and though you *Preach* and *Practiſe that which you know not where it had it's beginning*, yet we know how deceit came in, and how it hath overſpread you with darkneſſe and ignorance, and becauſe *you ſee not*, therefore you judge us to be blind, *but the*

Light

Light of knowledge is ariſen, in which we ſee before the *Pope*, his *holy Water mingled with ſalt or ſprinkling Infants was*, and ſee the *beginning*, and *End* of thoſe dark *inventions*, and our *Doctrine*, and *Principles*, tends to the bringing of *People*, to know a *true living foundation for all their practices*, and that the darkneſſe of *Popery*, and *traditions* of *men* may not alwayes keep people in blindneſſe; to *practiſe* the *Popes inventions*, inſtead of the *Apoſtles* and *Chriſt Doctrine*, who by the bright ſhining *of his light* is leading *people* to his *Baptiſm*, which is *by one ſpirit into one body, by fire and by the Holy-Ghoſt*, and ſuch can no longer be kept in that, which doth not ſo much as waſh away the filth of the fleſh, but comes to the *Anſwer of a good Conſcience*, and witneſſeth the *Baptiſm* which ſaveth, as the *Apoſtle Peter* ſaith, 1*Pet.* 3. 21. and ſuch are come *to the waſhing of Regeneration, and renewing of the Holy Ghoſt.*

Again, to fill up thy book thou haſt charged many falſe things upon us, and ſo findſt thy ſelf work, by enlarging thy lyes one after another.

As firſt thou ſayſt *ſome of us have affirmed that Chriſt did never ariſe from the grave, and that his body is rotted within the grave*, and that *ſome of us have made a mock of his Doctrine of Juſtification, by the imputation and the interceſſion of Chriſt.*

Anſw. Theſe things are thy *own*, and were never affirmed by any of *us*; but on the contrary *that Chriſt is ariſen from the dead* and *is become our firſt fruits, and by the imputation and interceſſion are we Juſtified, and of God is he made unto us Juſtification and life.*

Again thou ſaiſt, *we neither know nor underſtand what your Miniſters preach.*

Anſw. Yes, we both know and underſtand, *that they preach lyes in the Name of the Lord*, and we know and underſtand *that thou art going about to make a defence and vindication for them* in ſo *doing.*

Again thou ſayſt *the Quakers ſay, it matters not whether a man doe any good works, ſeeing they make him not good:* Page 41.

Anſw. This is *falſe*, for none of the *Quakers* ever ſaid ſo; for our *goodneſſe* is of the Lord and not of works, and becauſe we have received *goodneſſe* and *mercy* from him therefore doe we thoſe things that pleaſe him, and are *obedient* to his *Will* and *Commands*,

Again, Page (43.) *that we ſay a man is ſaved by hearkning to the light within him and obeying the ſame.*

Anſw. We never ſaid *that by hearkning or obeying, that man is ſaved*; but by him which they are to hear and obey are they ſaved, and without

out hearkning to his *voyce*, and obeying of him to whom he is *preached*, *there is no Salvation.*

Again Page 47. Thou sayst *the Quakers instead of blessing and praying for their Enemies, curse them*

Answ. This is *false for we blesse, and curse not*, but all *cursed practices, words*, and *actions, we testifie against*, and for this cause are we accounted thy enemies, because we tell thee the truth.

Again, page (48.) *Thou saist instead of abhorring our selves, we justify our selves.*

Answ. This is of the number of the rest a *false accusation*, for *selfe* is that, which we beare witnesse against in all, *justifying* nothing but what God *justifieth*, and *condemning* nothing but what God *condemneth.*

Again, page 49. Thou sayest *the Quakers are so proud to think, and say, they are more perfect then the Apostle Paul.*

Answ. When did any of the Quakers say, *they were more perfect then the Apostle?* but it seems thy tongue is at liberty to make a refuge for the Priests, and fill a volume of paper with lyes.

Again, page (51) thou sayst, *that many of the Quakers go up and down naked, to manifest that they are as perfect, as* Adam *was in Innocency.*

Answ. Their going *naked* is as a *Sign* unto thee, & the *Priests*, whom the *Lord* is now *stripping* of the *sheeps cloathing*, that all may see your *shame and nakednesse*, and that which you have been *covered with* is but as *leaves*, and a *Formal Notional Profession of God*, without his *Life, Power or Spirit*, and you must be as *naked* from this *covering*, before you be *Innocent*, as ever any *Quaker* hath been from their *cloaths.*

Again, page (56. 57) thou sayest that we do condemn not only the *Churches* now in being; but all that ever have been; the *Churches* of *Asia, Corinth, Galatia*, and *Thessalonica, &c.*

Answ. This is but an addition to thy former lyes, for those *Churches* we do own, and all such as do walk in their *life*, and are guided by their *Spirit*, for the *Church* of the *Thessalonians* was in *God*, 1 *Thes.* 1. but thou hast appeared to be of another *Spirit*, and hast manifested thy self to be a condemner of those *Churches*, as well as of us, as in page 55. thou saist *in the Church at Corinth that there was such corrupt members among them, as you can scarce find in the worst of your Congregations.*

So of that which thou falsly chargest us, thou art truly guilty thy self, and so hast condemned those *Churches*, and Justified your selves: But what corruption was it that was so bad in those *Churches*, that is not in the worst of your *Congregations.* Again,

Again, as a proof for thy condemning your own *Churches*, thou brings *Brightmans*, words saying, *behold whatsoever is first, that is true, and whatsoever is later, that is false, Chap. 3. page* 113. So that hereby, by thy old *Auther* and *Logick*, thou hast proved all your *Churches* in *England* to be false, for the *Churches* of *Asia*, *Corinth*, *Galatia*, and *Thessalonica*, these were the first; but the *Churches* in *England Episcopal* and *Presbytery*, these are latter, therefore false.

Again, pag 60. Thou sayest, *the Quakers say they are so perfect, that they cannot grow in knowledge nor grace.*

Answ. The *Quakers never said so*, but on the contrary, *we do grow in knowledge and in grace*, whereby we se, and comprehend, how *thou* and the *Preists* do grow in rage, enmity, and false accusations against us, and we know also, that you must fulfil your measure of Iniquity, *and that all manner of evil must be spoken against us fallsly*, and so we are satisfied, because we suffer not for evill doing, but for well doing.

Again, page 61. Thou chargest us *not to obey the commands of Christ, but do teach men to break his commands*; *twice in one page, and again in the next page.*

Answ. All which doth but *prove* and *manifest* thy unbridled tongue, under which is the *poyson* of *Aspes*, but if *thou*, or any *other* could in *meekness* and *simplicity* prove, that wee have either *broken* any of his Commands, or taught others to break them; then we would be *convinced*, and thou should be counted *a reprover* and *instructer* in *righteousness*; but on the contrary we see, that *bitterness* and *a lying spirit* hath possessed thee, and that thou only *invents* and *Imagines* false things to fil up thy book, which we were never guilty of, which never any sober man, that had but the parts of a man, would ever lay to our charge, seeing, that both our *principles*, and *practices*, witnesseth to the contrary.

Again, to make thy Vollume large, in page 82. thou brings the same lyes over again, charging us to say, *That we are more fuller of the Spirit then the Apostles, and of more knowledge, and stronger in Faith then the Apostles.*

Which Affirmation is thy *own*, and not *ours*; and therefore is returned back to be *Condemned*, where it did *arise*.

In page 83. thou saist, *The Quakers will have no Order*; and page 84. thou saist, *We are wise in our own conceit, and that we think our selves, wiser than Christ, or his Apostles, or Churches.*

All which is but multiplying lyes, and so not worth much speaking unto, but onely that *People* may see, how thou hast run out thy self till thou hast no order over thy *tongue*, nor over thy *Pen*, which hast been

ſo long time, as above *half a year*, in adding *lye*, unto *lye*, to make *a Defence for the Priests*; and ſo it appears that *Truth will not defend them*; and thy *Defence* of *lyes*, will not *long defend them*; *for God will ſweep away the refuge of lyes, and he that loveth and telleth a lye* (as thou haſt done) *hath no part in the Kingdom of God.*

In page 94. thou accuſeſt *Sara Blackborow*, *as concerning a Woman ſpeaking in the Church, as if ſhe had ſaid that the fleſh was the Woman*; from which thou concludes, *That then the fleſh muſt be married to Chriſt, and ſo would make up abſurdities from thy own words.*

Anſw. This is thy Ordinary way of proving *Errour*, firſt *to affirm a lye* of thy own making, *charging it* upon *another*, and then draw a Concluſion, *Anſwering* this lye: but *Sara Blackborow*, nor any other of the *Quakers*, have ever ſaid, that *the fleſh was the Woman*: but that which *Sara Blackborow ſaid*, was, *That the fleſh was to be ſilent, and that which ſpoke in thee, was that which was ſilly, and was ever learning*; but when any doth *Pray* or *Propheſie*, whether *man* or *woman*, and ſpeak forth that which *God* hath made manifeſt; that is, *The Spirit of the Father in both, and is not to be quenched, for there is neither male nor female, but all is one in Chriſt and in the Spirit*, from which *Preaching and Propheſying proceeds*; *and the Promiſe is, that daughters as well as ſons ſhall Propheſie*: And in the *Church* at *Corinth* they might all *Propheſie one* by *one, that all might hear, and all might be edified*; but thou ſaiſt, *Thoſe women that did Propheſie, it was not in the Church*; Where then did they Propheſie, if not in the *Church*? Or what was the Church? For it is written, 1 Theſ. 1. 1. *That the Church is in God*; And where muſt a *woman* be when ſhe *Prayes* or *Propheſes*, if not *in the Church which is in God*? And where was it that *Philips* four *Daughters* propheſied, whether in the *Church* or *out of it*? And where was it that that *Priſcilla* did *Miniſter*, whether in the *Church* or *out of it*? And *Pheba*, a *ſervant* of the *Church*, whether ſhe might not *Pray* nor *Propheſie* in it? And *Priſcilla*, who was *a helper of Paul in Chriſt, and laboured with him in the Goſpel*, Rom. 16. *Might not Pray* or *Propheſie in the Church*?

But now to ſpeak the Truth in plainneſs to thee, that which thou *Cavel'ſt againſt*; *Is not the woman nor the man, ſimply conſidered*, But it is the *Spirit ſpeaking in either*, which thou cannot *bear*; for where *the Spirit of the Father ſpeaks in man* or *woman*, thou ſets thy *ſelf againſt it to oppoſe it.*

And thou ſaiſt, *Suſan Bond* ſaid, *Chriſt was the Husband, and of him they were to be taught*; and thou ſaiſt, *Sara Blackborow did like the Anſwer well.*

Anſw. Who could like it *ill*? Was not that *a good Anſwer*? And thou thy ſelf muſt own *Chriſt* to be *thy Teacher*, and *learn of him*, be-

before ever God will make uſe of thee in his *ſervice* or *work*, though the Prieſts may make uſe of thee *for their Defender*.

Again page 99. thou ſaiſt, *We deny that any ſhould either Rule in the Church, or have any Honour.*

Anſw. No, we do not *deny the Head of the Church, which is Chriſt, to Rule*, and *to have all the honour*; but *we deny any Prieſt to bear Rule by his means*, or *to receive the Honour due unto Chriſt*; for we ſee they are ſuch as *ſeek Honour of one another, and not the Honour which belongs to God onely.*

Now whereas thou goes about to Vindicate, *That wicked men may ſing Pſalmes*; and to prove it, makes this Argument, *If any be merry, let him ſing Pſalms*; *Now wicked men are merry as well as godly, though they haue no true cauſe*, Ergo. page 87.

Anſw. This *Logick* doth but prove, *thy own ignorance and darkneſſe*, & not the thing intended by thee, as we ſhall ſhew; but firſt to *Anſwer* thee with thy own *contradiction*; Doſt thou not ſay in the next words before this Argument, *that the cheif ground (or cauſe) is, the Moral duty lying upon all men by the commandment of God?* Now if *wicked men, do ſing Pſalmes* by the *commandment* of *God*, do they do it without a true *cauſe?* Is not the *Commandment* of God, *a true cauſe* of any *action* to them which are *commanded* by him? But in this thou art but *building again* that which thou haſt *deſtroyed*, and ſo makes thy ſelf a *tranſgreſſor*, and ſo let thy own confuſion *correct thee*: In the ſame page thou ſayſt, *Thou wilt make good what thou haſt written by Scripture*; Come then here we ſhall try thee; Where in the *Scripture* doſt thou prove, *that wicked men may be merry and ſing Pſalmes*, though they have *no true cauſe?* but on the contrary haſt thou not read in the *Scriptures*, Pſ. 69. *That David was the ſong of the drunkards*; and if drunkards now in *Taverns* and *Ale-houſes* ſay & ſing, *I am not puſt in mind, I have no ſcornful eye*; and ſay, *That as a weaned child they have behaved themſelves*; by thy Argument, if they be never ſo wicked, yet, *becauſe they are merry in their wickedneſs, they may ſing lyes in the Name of the Lord*; & by thy Argument *be Juſtified*, as men doing onely that *which God had commanded them.* And again thou maiſt read in *Scripture. Joel* 1. 5. that ſuch *wicked men* and *drunkards* were called *to weep and howl, for their miſery was coming upon them*; ſo the Prophet did not call them to *to ſing Davids Pſalms*, becauſe *they were merry in their wickedneſſe*, as thou haſt done; and again thou may read in *Amos.* 8. 3. *That the ſongs of the Temple ſhall be turned into howling*, and theſe wicked men in the *Temple* were *Merry*, and by thy *argument* might *ſing Pſalmes* or *ſpirituall Songs*; but the *Prophet* ſaith inſtead of *ſinging* they muſt *howl and*

come to bitter Lamentation; & praiſe is not comely in the *mouth of Fooles*, as the wiſe man ſaith who is taught of God, *but the mouth of a Fool poureth forth his folly, and the inſtruction of Fools is folly*, Pro. 16.22. And this Scripture weſe fulfilled *in thee*; for thy inſtructing of *Fooles* and *wicked men*, becauſe they are *merry* in their *wickedneſſe*, they may *ſing Pſalmes* as *a Command* from *God*; and herein I have anſwer'd a fool *according to his folly, leat he ſhould be wiſe in his own conceit*; and although *David* calleth all *Gods hoſt*, and all *living things made* and *created to praiſe the Lord*, the *Sun*, *Moon*, and *Stars*, the *Heavens*, and the *Waters*, the *Earth*, the *Dragons* and the *Deeps*, *Fire*, *Haile*, *Snow*, and *Vapor*, *Stormes* and *Wind* fulfilling his word, *Mountains* and *Hills*, and *fruitfull Trees*, all *Beaſts*, *Cattle*, *Creeping things*, and *flying Fowles*, *Kings* of the earth, and all *People*, &c. And now as *David* was in the *Covenant*, he ſaw the *Creatures* as they ſtood in their Covenant, uncorrupted: and ſo in a fit capacity *to praiſe the Lord*, only man degenerated and unreſtored again into the Covenant, he ſaw it was not comely for him to *praiſe*, nor to *pray*, nor *to take Gods words in his mouth*, nor *to ſpeak of his Statutes*; ſo far, from Juſtifying thy Argument, *that wicked men becauſe they are merry therefore may ſing Pſalmes*, but when the *Prieſts* or *people*, takes notice of thy book, and what *Logick* thou haſt learned *to juſtify the wicked in their Singing*, as well as the godly, and how thou haſt ſhamed both thy ſelf and them, with ſuch fooliſh confuſion, *and Univerſity Logick*, its like they will ſet thee no more awork, to *defend* and *vindicate* them with ſuch *weapons*.

Again, page 89. thou ſaiſt, *that it is ſaid by the Prophet prov.* 21.4. *that the ploughing of the Ploughman is ſinn.*

Anſw. Here thou haſt *belyed* the Prophet, and perverted his words, as thou haſt done the *Quakers*; for the Prophets words is theſe, *an high look, and a proud heart, and the ploughing of the wicked is ſin*; but he doth not ſay *that the ploughing of the Ploughman is ſin*; But who can eſcape the envy of ſlandrous tongues, which accounteth lying no ſin, if thereby they can accompliſh their own wicked ends? but the *truth* hath found thee out and made thee manifeſt, and the *Prieſts* had better a wanted *thy defence*, then to be ſo ſhamed by it; as they will be, unleſs they deny *both thee* and *it*.

Again, in the ſame page thou ſaiſt, *to hear, read, pray, ſing pſalmes, and giving of thanks, they are works morally good being Commanded by the Lord: but the perſon doing them, being not juſtified, they are not good to him: for whatſoever is not of Faith is ſin.*

Anſw. This is another piece of confuſion, and charging of God fooliſh-

fooliſhly and falſly, to ſay that the Lord commands thoſe things to be done, and thoſe he commands to do them, in doing of which it is not good to them but ſin; Where haſt thou learned? or where doſt thou read of ſuch a *doctrine*, that wicked men are commanded of *God*, to do ſuch things, which in doing is not *good* to them but ſin? Is *God* or *Chriſt* then the *Miniſter* of ſin, or commands a man *to commit ſin*? Is not this *Blaſphemy* & *Error in the highest degree*? And how daeſt thou ſpeak of *God*, or of his *Commands*, or of his *Obedience*, ſeeing thou thus *Blaſphems* him in his *Worſhip*? but this ſhall remain as a *Teſtimony* againſt thee; many other *lyes* and *abominations* haſt thou ſpoken againſt us, and againſt *God* and his *Truth*; a few of which is ſufficient to make thee manifeſt.

In page (107.) thou ſaiſt, *our Quaking fits, many are of opinion that they are diabolicall, by a kind of witchcraft, and ſaiſt thou haſt heard ſtrange relations of Enchanted Ribbons, and giving drink after, &c.*

Anſw. Upon the ſame account, many was of opinion, *that Chriſt had a Devill, and was a Deceiver, and that the Apoſtles were Ring-leaders of Sects*, & *Hereſyes*, and ſuch ſtrange relations might have been heard concerning the *Apoſtles* in their dayes; and it ſeemes to thee, that ſuch reports is ſufficient proofe, but this is contrary, to what thou haſt ſaid in an other place, that thou wouldſt ſpeake nothing, but according to what was written in the Scriptures; And whereas thou tells *of Enchanted Ribbons*, Is there ſome Ribbons that are enchanted? it may be thou meaneth enchanting Ribbons, but if ſo, where didſt thou ever know ſuch a thing, and for proofe, thou names *Gilpin* and *Tolderveyes books*, which neither of them doth relate ſuch a thing, ſo that it is thy *enmity* & *wickedneſſe*, for there was never any ſuch thing among the *Quakers*, *as giving Ribbans, and drink after*; but that charge thou might have laid upon the *Prieſts and their Defenders*, for *there* are the moſt *ribbons uſed* & *juſtified*, till *in pride* they are become the *Servants* of the *Devill*, and there is the giving of drink *one* to *another* untill they be *enflamed*, and made *unſenſible* of *God* and of *his fear*, by which they are *enchanted*, and *bewitched*, that they doe not obey *the Goſpell*, but are given up *to their owne hearts Luſts*, and thereby are become the *Servants* of *ſin* and ſo free from righteouſneſſe.

Laſtly, not only *we*, have been falſly accuſed in *theſe* and many *other things* by thee; but even the *ſpirit* of *God*, which is the *Fountain* of *cleanneſſe*, is by thee charged and accuſed to be corrupt, an *defiled* page 33. *by paſſing through mans corrupt nature* (thou ſaiſt) *becomes defiled.*

Anſw. Is not this a ſin *againſt the holy Ghoſt*, which ſhall never be forgiven, to charge the *ſpirit* to be *corrupt* and *defiled*? And in this thou

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alſo chargeth both the *Father*, and the *Son*, to be *corrupt* & *defiled*, for they are one, ſo that if *one* of them be *corrupt*, the *other* is *corrupt* alſo, and as *the ſpirit is in the Saints*, ſo is *the Father in them*, and the *Son*, *the hope of their glory*, and none of them are defiled by mans corrupt nature. But there is that *in man*, by which that which corrupteth his nature is wrought out, ſo that *man* is made clean and undefiled by the *ſpirit*, and that *ſpirit* is not made corrupt and defiled by *Man*; for that is contrary to the Scripture, to ſay, *that by mans nature the ſpirit is defiled*; but to ſay, *that by the ſpirit mans nature is cleanſed*, and *ſanctified*, this is according to the Scripture: but it is the work of *Sathan* and his *Meſſengers* to *Blaſpheme God* in his *Temple*, and ſo account his *ſpirit* (by which he leadeth into all truth) *an unholy thing*; and ſo thou art of the number of them, which account the *blood*, and *Spirit* of the *Covenant an unholy thing*; and we ſeeing and knowing theſe things, as concerning our ſelves we are ſatisfied, becauſe the *Servant* is not abo e his *Maſter*; for if the *Maſter* be called *Belzebub*, and the *ſpirit a defiled or corrupt thing*, well may *wee* be called *Deceivers*, (although we be true) and *falſly accuſed* with all manner of evil, according to our *Maſters words*; and theſe things we ſhould bear in *patience* and *ſilence*, as to our ſelves, but as in reſpect unto others, we are conſtrained, by the *uncorrupted* and *undefiled Spirit of the Lord*, to teſtifie to the world, *that their deeds are evil*, and to manifeſt the workings of *Sathan in the Myſtery of Iniquity*, *which now already worketh in many*, *juſtifying the wicked*, *and condemning the Juſt*, *which is abomination to the Lord*, which his *Spirit* will not bear *unreproved*; and not onely the *Juſt men* are condemned and falſly accuſed, but alſo the *Juſt undefiled*, *Eternal*, and *unerring Spirit*, is accuſed by him, who makes *a defence for the Prieſts in their unrighteous Practices and Wages*; ſo by the plain Evidence and Demonſtration of *Truth*, he being made manifeſt to be an Enemy to *God*, and by his wicked works and words, I do Judge him not worthy of much more Anſwer to his Book; and alſo I do Judge him not able to prove any of the falſe Accuſations charged in it againſt us, ſome of which is herein returned unto him again, which when he doth but really weigh it and conſider, it may be, he will ſit down in *ſilence*, and wait, if there may be hope of his forgiveneſs for this (not onely ignorance, but) wilfulneſs, charging *us*, the *Spirit of God*, and his *people*, with *that*, of which *they* were never guilty; for we are in the *Truth*, unto which *every tongue ſhall confeſs*, and by which *every Oppoſer ſhall become ſilent before the Lord*; and in the *Spirit* of this *Truth* do we deſire not the *Diſtruction*, but the *Repentance* and *Forgiveneſs* of our *Enemies*; And *thoſe* that do *abuſe us* and *wrong us ignorantly*, their ſins will be ſooner blotted out, then thoſe who

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wilfully have ſet their *hearts* and *tongues* to work wickedneſs, for they ſhall receive *the greater condemnation.*

The *knowledge* and *life* of *truth*, is that we deſire *all people* may come *into*, that by it the power *of the wicked one* may be taken away, which ſo *furiouſly* worketh in the *hearts* of thoſe, *which receives not the Truth in the love of it*, but brings forth *floods* of *enmity* & *bitterneſs* againſt the *Lambs* of *Chriſt*; but the *love* of *God* which thinketh no *evil*, neither doth any unto another, is that which when it is *felt* & *obeyed* in all, will dry up thoſe *floods* from off *the face of the Earth*, that there may be a place of *Reſt* for the *Redeemed* and *Elect Seed*, who onely hath the *Lord* and his *light for their habitation*, *and the Sword of the Spirit*, *which is the Word of God*, *for their Armour and Defence.*

THE END.